THE PASTORS VALEDICTION.

OR, A

Farewell Sermon,

PREACHED AT

SEPULCHRES,

LONDON.

By Mr. MATTHEW MEADE.

LONDON, Printed in the Year 1662.

To the READER.

Christian Reader,

I *Shall not need to use any Epistolary Commendations of the Author, if ever any Preacher had both* Urim *and* Thummim, *the one in his Word, the other in his Example, unreprovable in his Doctrine, and unblamable in his Life, then this Excellent Divine* Mr. Matth. Meade *is the man, whose ensuing* Notes *being this Preachers last Valediction to his Congregation, a little before his Civil, though Voluntary Death, are here presented to thy view.*

But it may be God withdraws his excellent Servants from his People, to admit them nearer to himself, that they may have none in Heaven but himself, and none in Earth beside him.

To the Reader.

The ensuing Sermon was taken by the carefull hand of a ready Writer, & a very good Friend of the Reverend Authors, to prevent Abuse by Imperfect Copies, which we hear are comming forth and made Publick; We shall not mention the vast Difference betwixt Hearing and Reading, or the Power lost in Printing, which words had in Delivering, neither how neatly they might have been Cloathed by the Author. All that we shall say is, thou hast them in such a dresse as they were clad with in their first delivery, and be they Read with as good Affection as they were Preached & Heard, and through the Spirits Assistance, will not prove a dead Letter.

Farewell.

N. D.

The Pastors Valediction.

BEING

The *Farewell Sermon* of Mr. *Matthew Meade*, late of *Sepulchers*, LONDON.

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1 COR. 1. 3.

Grace be unto you, and Peace from God our Father, and from our Lord Jesus Christ.

YOu will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the Conclusion of my Preaching, which he made the Beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of Blessing peculiar to this Apostle both in the beginning and end of this Epistle; for as there is scarcely one Epistle but begins with it, so many end with it likewise: as in *Eph. 6. ver. ult. The grace of our Lord Jesus Christ be with your spirit.* So in the 2d of the *Thessalonians*, the last verse of the last Chapter, *The grace of our Lord Christ be with you all*: So that I finding the Apostle to use it frequently

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at the beginning and ending of his Writing, I thought as I made it the matter of my prayer for you in the beginning, so I might make it my farewell to you in the ending; and therefore *Grace be unto you and Peace from God our Father, and from our Lord Jesus Christ.*

Besides this, as *Jacob* said to his *Benjamin* concerning his venison, when his Father asked him, *How he found it so quickly?* he Answered, *because the Lord thy God brought it to me:* The same I may say of this Scripture, for Considering of what subject I should speak in my last Labours here among you, this Scripture came to my thoughts, and opening the Booke, came immediately to my sight; and therefore I may say *God brought it to me:* Which I no sooner looked upon, but methinks I saw the Apostle on Mount *Gerisim*, and his mouth filled with blessing; for what greater blessing can a man wish, then that which comprehends all blessings, and that is, *Grace*, and *Peace.* Being therefore now to part, I thought to go to the top of the Mount, and leave with you *Grace*, and *Peace from God our Father, and from our Lord Jesus Christ.* In which words there are two generalls.

1. A double Blessing desired,
2. A double Spring discovered.

1. A double Blessing desired: and that is, Grace and Peace. Grace is of all Blessings the richest, Peace is of all Comforts the sweetest: both these the Apostle beggs for the *Corinthians*, and so do I for *You.* Beloved, *Grace be unto you, and Peace from God our Father, and from our Lord Jesus Christ.*

2. Here is a double fountain discovered: and that is the Father and the Son, God and Christ. The Father is called *the God of Grace*; the Son is called *the Prince*

Prince of Peace, not that Grace is from the Father without Peace, nor Peace from the Son without Grace, but both Grace and Peace are from God the Father through the Lord Christ.

The Order of the words is worth noting, *Grace be to you and Peace:* First Grace, then Peace, for there can be no Peace without Grace, nor Grace but there will be Peace, but there can be no true Peace but from God, nor from God but as he is a Father, not from God as a Father, but as our Father, and he cannot be said to be our Father, but through our Lord Jesus Christ; and therefore he saith, *Grace be unto you, and Peace from God our Father through our Lord Jesus Christ*: both are manifest as a Golden Chain linked together, not Grace without Peace, nor Peace without Grace, but both conjoyned together, to cram the Believers Soul with Grace and Peace. Now from the Order of the words we might raise severall Observations.

1. That Peace is the fruit of Grace.
2. That Grace and Peace are both from God.
3. That Love which is the spring of Grace and Peace, is from God as a Father.
4. That we share not in this Love, but only as he is our Father: All is from propriety,

First, *Our Father*, then *Grace and Peace from God our Father.*

5. That God is our Father only through Christ.

But before we draw any thing from the Text by way of Observation, we will speak to the termes by way of Explication. *Grace be to you:* What is here meant by Grace? This is a sweet word, it perfumes the Breath, it cherishes the Conscience, it warms the Heart,

Heart, it raviſhes the Soul, as the Spouſe was raviſhed with the rayes of Chriſts glory, ſo Chriſt revives the Soul with one of his gracious rayes diſcovered to the Heart; Grace is the life of the Soul, thou art dead till Grace quickens thee, thou art loſt till Grace finds thee, undone till Grace ſaves thee; Grace is the *Manna* of Angels, the ſpiritual Bread which thoſe that are holy in being are nouriſhed with, and ſubſiſt by; Angels live on Grace, and ſtand by Grace; Man that ſhares in the Grace of God, is made fellow Communiors with Angels, eats Angels food, and ſhare in Angels bleſſings; Grace is the ſubſtance of the Scripture, the end of the Law, the fulneſſe of the Goſpel, *Gregory* calls it, the Heart and Soul of God; I am ſure Grace is the Heart and Soul of the Word; its a little word, but it comprehends all good; here is more then *Homers Iliads* in a Nut-ſhell, its the Epitome of all the good in Heaven and Earth; name any word that ſignifies good to the Soul here or hereafter, but if it is found in the Index in this little word Grace; Grace comprehends Gods love to us, and our love to God; and as Gods love to us is the ſum of all Mercy, ſo our love to God is the ſum of all Duty; Grace is the new birth of the Soul, whereby it takes up another Nature, a new Nature, a ſpiritual God-like Nature; as Chriſt was born, and thereby took on him the Nature of man, and was made fleſh, ſo man is born by Grace, and thereby takes upon him the Nature of God, and is made Spirit; and here you have at once the great myſtery of Grace in the loweſt debacement of a Saviour, and the higheſt advancement of a Sinner; for the Lord Chriſt could not be more debaced then to be born, it was nothing

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ſo great an abacement for Chriſt to dye, as for him to be born, for being once made man, it is no wonder for to dye, but being the great God, its a wonder that ever he ſhould be made man. Lo here is the debacement of Chriſt: Yet if he had been born to a Crown, to Honour, it had been ſomething, but he was born to ſhame, to ſorrow and death, but man by Grace is born to a Crown, to a Kingdom, he has a title to all the glory and bleſſedneſſe of Heaven, from the firſt moment of his new birth: So 'tis in the Text, *Grace be unto you, and Peace.*

Peace in Scripture, is a very comprehenſive terms, it carries in it all happineſſe. It was the common greeting of the *Jews*, *Peace be unto you*; Thus *David* by his Proxy ſalutes *Nabal*, *Peace be to thee and thy houſe*, and the Apoſtle here alludes to this form of ſalutation, that he might mix new Teſtament mercy, to old Teſtament manners; he firſt ſtiles grace before peace; as *Jacob* did with his Veniſon, he made it a ſavoury meat, ſuch as *Iſaack* loved. Peace is the glory of Heaven, in the Boſome of God, and brought into the world in the Arms of Angells; The firſt peace you read of in the Goſpel, was peace by the adminiſtration of Angels. Luke 2. 13, 14. *And ſuddainly there was with the Angells, a multitude of Heavenly hoſt, praiſing and ſaying, Glory to God in the higheſt, and on Earth peace, good will towards men.* And when our Lord Chriſt firſt ſent out his Diſciples, this was the Doctrine that he bid them preach, Math. 10. 12, 13. *When you come into a houſe, ſalute it, and if it be worthy, let grace, peace come upon it.* Mark here by the way, our Lord Jeſus Chriſt is no enemy to good manners, He would not have Chriſtians to be Clowns: which is

the uſe of ſome among us, who would have their Religion quarrell with good manners: No, but *in whatſoever City or Town you enter, ſalute it, and let grace, peace come upon it:* that is, wiſh peace to them, ſaying, *the peace of God be upon this place, upon the heads and hearts of all in it:* So that Peace is both a Goſpel-ſalutation when Miniſters and people meet, and it's alſo a Goſpel-valediction when the Miniſter and the people parts. So did the Apoſtle, and ſo do I now, *Grace be with you and peace.*

I obſerve in *Matth.* 10. 13, 14. our Lord bids his Diſciples when they enter into a houſe, *if the houſe be worthy, to let their peace come upon it, but if they be not worthy, let grace, peace return to you.* In ſtead of leaving peace with them, to *ſhake off the duſt of their feet againſt them*: that is, to ſhew that God will ſhake them off as duſt, and tread them under feet as fuell. My Brethren, your diligent attendance on the Word at this place, hath comfortably prevented the part of my charge, *to ſhake off the duſt of my feet*; for, how beautifull have the feet of a poor worm been to you, being ſhod with the preparation of the Goſpel of Chriſt? And therefore ſeeing our Lord Chriſt ſaith, *if they be worthy of their peace abide with them*, on this accompt I wiſh to you *Grace and peace from God our Father, and from our Lord Jeſus Chriſt.* But what is this peace? It's the beauty of Union, the harmony of the Creation, the pleaſure of Life, the feaſt of a good Conſcience; its that which makes Life ſweet, and Death eaſie: Peace ſweetens all our poſſeſſions, and all our afflictions; without this, the fullneſſe of the World is a burden; with this, poverty and emptineſſe is a pleaſant companion; without this, our bread

bread is gravelled with ſowreneſſe, and our water mingled with bitterneſſe; with this, green herbs become a Feaſt, and our Water is turned into Wine: Peace, its the moſt beautifull Creature in the world, and therefore its beloved of all, courted of all, many ſeek her, but few there be that enjoy her, they do not go the right way to find her: for, *in the wayes of righteouſneſſe is peace.* Peace is the ſeminary of all bleſſings Temporal, as Grace is of all bleſſings Spiritual: in Grace you have imployed all holineſſe, in Peace all happineſſe; in grace all inward, in peace all outward bleſſings: grace and peace are the *Alpha* and *Omega* of all Bleſſings, as God is of all Beings, no bleſſing comes before Grace, and no bleſſing laſts longer: Then ſee in this phraſe of ſpeech the Apoſtle wiſhes upon them, as I do upon you, all the bleſſings both of Time and Eternity, and yet he wiſhed no more to them then *God* promiſed to give them, 1 Tim. 4.8. *For godlineſſe hath the promiſe of this life, and that which is to come, Grace be unto you and peace, &c.* not one without the other: though a man may have grace without peace, as in a time of diſertion or temptation, and a man may have peace without grace, as in a ſecure and unregenerate condition; grace without peace is often found in a troubled conſcience, and peace without grace is often found in a ſeared conſcience: as grace without peace is very uncomfortable, ſo peace without grace is very unprofitable: like *Rachel*, beautifull, but barren; therefore the Apoſtle deſires ye ſhould have both grace and peace: and we ſay, the Sun and Salt are the moſt uſefull Creatures in the world; the one for ſhining, the other for ſeaſoning. (My Brethren) Grace and Peace are

the Christians Sun and Salt, Grace is the light of their souls, and Peace is the savour of their comforts; Grace shines through all their faculties, and Peace seasons all their mercies. The blessings of God are become as twins, as Christ said of the Spouse, *Cant.* 4. 2. *She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them:* Grace and peace here are knit together by the Spirit of God in a sacred knot not to be untied: As *Castor* and *Pollux* when seen together portend happiness to the Mariner: so when grace and peace are found in a Soul together, they portend the highest security and blessing to the Believer: they are said in Scripture to be bound together; where God gives the one, he never denyes the other. If he gives you the Upper Spring of grace, he will give you the Other Spring of peace, for they go both together. If he gives you the *dew of heaven*, you need not question the *fatnesse of the earth.* If his right hand be *full of mercy*, his left hand shall not be *empty*: Therefore *Grace and Peace be with you from God the Father, and from our Lord Jesus Christ.*

Grace has a double sense, either for the grace of God to us, that justifies us, or the grace of God in us, that sanctifies us: Now there is a distant peace flowing from each of these, but still its grace and peace.

First, justifying grace has a peace attending that, Rom. 5. 1. *Being justified by faith, we have peace with God.* So far as we have confidence in justifying grace, there remains no conscience of condemning sin: As there can be no bitterer War, then between conscience and the cure, so there can be no sweeter peace, then when mercy and peace meet together,

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and when conſcience and peace kiſſeth each other: The former is the taſt of Heaven, the latter is the perambulation of Heaven, both which the Believer ſhares in upon his Juſtification by Faith. If Chriſt had peace who was made our ſin, needs muſt the Believer have peace, who is made the righteouſneſſe of God in him.

Secondly, Sanctifying grace has a peace attending it, and this peace differs from the former, as the root from the fruit. The peace of Juſtification is a radical peace, the root of peace; but the peace of Sanctification is the bud, the bloſſom of the tree: the former flowes from the bloud of Chriſt ſprinkled on the Conſcience; the latter from the conformity that is between the Word and the will, between the commands and the Conſcience; *As many as walk according to this rule, grace be unto them and peace*, Gal. 6. 16. So that peace is the fruit of Sanctifying grace. Now as the bloud of the Paſcal Lamb (which was a token of peace) was not to be ſtruck on the poſts of the *Egyptians*, but upon the poſts of the *Iſraelites*, ſo neither is the bloud of ſprinkling, which brings perfect peace, to be ſtruck on the poſts of the carnal ſinner, but on the poſt of the true Believer, an *Iſraelite* indeed in whom there is no guile; no grace, no peace, that is Gods Law. How can a ſinner have peace in a ſtate of ſin, when God and Conſcience, when Word and Conſcience, when Law and Conſcience, and all the Attributes of *God* are againſt the ſinner? *No peace ſaith my God, to the wicked.* Pray mark that Chapter, it begins with the peace, and ends in no peace. In *ver.* 2. its ſaid, *He ſhall enter into peace*, that is, the righteous: In the laſt verſe, *There is no peace to the wicked.*

wicked. Its the ſtate of grace that's the only hate of peace. And thus I paſſe from the double grace deſired, grace and peace, to the double Fountain diſcovered, God our Father, and our Lord Jeſus Chriſt.

But here's a Queſtion to be anſwered: *If Grace and Peace be from God the Father, then how is it ſaid to be from Chriſt? and if from Chriſt, how then from God the Father?*

Anſwer. Its a known rule that the tranſient, external works of *God* are Attributed to all the 3. *Perſons* in the *Trinity*, the ſame works that are Attributed to the *Father*, are alſo attributed to the *Son*; and the ſame works attributed to the *Son*, is aſcribed alſo to the Father, ſo grace and peace are here aſcribed both to *God* the *Father*, and to our *Lord Jeſus Chriſt*; that is, they are both from mercy, and from merit.

From mercy on Gods part to us, from merits on Chriſts part for us; they are from *God the Father*, becauſe he wills them to us, from *God the Son*, becauſe he works them in us; they are from *God* to *Chriſt*, from *Chriſt* to *us*; they are from *God the Father* originally, and from *Chriſt* derivatively, and to us actually; *God the Father* is the fountain of all grace and peace, *Chriſt* as Mediator is the Conduit of all grace and peace, *Man* in Union to Chriſt, is the Ciſtern into which theſe ſtreams of grace and peace runs; *God* wills grace and peace to us, and *Chriſt* works them in us; *God* gives grace and peace to be applied to the Creature, this is from the love of the *Father*, but the Application of this peace to the Soul, is from the merit of *Chriſt* the *Redeemer*: Thus you ſee there's a double ſpring of this double bleſſing, Time will not ſerve me further: the only Obſervation is,

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That all the grace and peace which believers ſhare in, is derived from *God the Father*, through our *Lord Jeſus Chriſt*: theſe three things opened, will clear this: Firſt, that grace and peace are the Believers priviledge: Secondly, that the fountain of this grace and peace is from *God the Father*: Thirdly, that it is not given out from *God the Father*, but through *Chriſt*.

Firſt, that grace and peace are the Saints priviledge; If grace is, then peace is; But grace is the priviledge of every Believer, and that whether you look upon it as taken from the Love and Favour of God to us: This is the Believers priviledge, God can as well forget Chriſt at his right hand, as ceaſe his love and favour to the Soul of a Believer; The Believers title to all their bleſſings, ariſes out of this never-failing Love of God: Or if you take grace for the fruit of Gods love to the ſoul, ſtill it falls to the Believers priviledge; Vocation, Juſtification, Adoption, prudence of Sin, purging from Sins, ſtrength againſt Sin, Holyneſſe, Love, Faith, Obedience, Perſeverence, all theſe are the priviledges of every Believer, nay a man cannot be a Believer without any one of them, they are as eſſentiall to the being of a Chriſtian, as reaſon to the being of a man.

Secondly, as grace, ſo peace is the Believers priviledge; There is peace External, peace Supernal, peace Internal, and peace Eternal: There is peace External, this is peace with men; there is peace Supernal, that is peace with God; there is peace Internal, that is peace with Conſcience: All theſe three are to be had upon Earth, and then there's peace Eternal, and that is only to be had in Heaven. The Apoſtle here doth not exclude the former, but chief-

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ly intends the latter: peace with man is a good thing to be desired, but peace with God, and Conscience, is much more to be desired. Peace with God is the spring of all things both within and without, both below and above, both in time and eternity: so sayes *Job*, *If he gives peace, who then can make trouble?* Now this peace is the Saints privilege. It is a Legacy left to every Believer by the last Will and Testament of a dying Redeemer. Will you see a copy of his Will, then look in *John* 14. 27. *Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you.* There is it seems a peace in the worlds power to give, and there's a peace of Christ's bestowing. Now Christ would have us here not to mistake the world's peace for his, for the difference is very great; for first, the worlds peace is a false peace, it is a counterfeit coyn, it han't the currant stamp of Heaven on it; but the peace that Christ gives to a Believer, is true peace, and perfect peace; *Thou wilt keep in perfect peace whose minde is stayed on thee.*

Secondly, the Worlds peace is an outward peace. It is but skin deep, it wets the mouth, it cannot wash the heart: *Prov.* 14 13. *In laughter the heart is sorrowfull, and the end of the mirth is heavinesse.* The worlds peace is but the shell of peace, their Conscience lowers when their Conscience laughs; But the peace that Christ gives is an inward and spiritual peace, *Psal.* 4. 7. *Thou hast put gladnesse in my heart, more then in the time that their corn and their wine increased;* [*Thou hast put gladnesse in my heart*; Peace is that gladnesse, other peace smothes the brow, but this fills the breast: as the Sinner has trouble within,

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in the midſt of all his Peace without, ſo a Believer has Peace within, in the midſt of all his troubles without: *In the world you ſhall have trouble, but in me you ſhall have Peace.*

Thirdly, the Worlds peace has only a neather Spring ariſing out of the Creature, out of worldly comforts, therefore it muſt needs be unclean, *for an unclean Fountain cannot bring forth clean water:* But the peace of Chriſtians has an upper Spring, it flows from the manifeſtation of the love of God in Chriſt, its from the ſprinkling of Chriſts Blood on the Conſcience, it flows upon the workings of Chriſts Spirit upon the Soul, which is firſt a Councellor, then a Comforter: Oh how pure muſt this peace be in a Believers Soul, that flows from ſo pure a Spring?

Fourthly, the Worlds peace is a peace given to Sinners, it is a peace in ſin, and its a peace with ſin, as the Prophet *Iſaiah* tells us, *Its a Covenant with Hell, and an Agreement with Death,* (God deliver us from that peace.) Again, Chriſts peace is given to none but Believers, its their priviledge only, a Stranger dont intermeddle with this Joy, Prov. 14. 10. *The heart knoweth his own bitterneſſe, but a Stranger doth not intermeddle with this Joy.*

Fifthly, the Worlds peace is a fading, dying, tranſitory thing, it withers in the Sand, *The triumphing of the Wicked is but ſhort, and the Joy of the Hypocrite is but for a moment, Job* 20. 5. *Solomon* does elegantly liken it to the *crackling of Thornes under a Pot*, which is but a blaze and is gone, *Eccleſ.* 7. 6. So is the Sinners peace, it is for a Spurt, and is ſoon gone, but the peace that Chriſt gives to Believers, is a durable and abiding peace: Your Joy no man ſhall take from

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you, it appears in Life, in Death, and after Death: Fitst, its our peace in Life, grace brings forth present peace. Its said of the Primitive Christians, *They walked in the Fear of the Lord, and in the Comforts of the Holy Ghost, Acts* 9. 31. Its a remarkable expression, *Psalm.* 19. 11. *In keeping thy commands there's great reward,* He dont say, for keeping them, which respects the end of the Work, but in keeping of them which look at the Work it self; (My Brethren) Every duty done in sincerity, reflects a peace in conscience, as every flower carries its own sweetnesse; its possible, I grant a Believer may not allwayes find and feel this peace, few do, some seldome find it, few find it so alwayes; the remains of corruption breaking forth to interrupt, or temptations to hinder: And Gods disertion may darken and hide it, and a Believer may seem to be totally lost, yet in this condition, which is the worst a Child of God can be in, he hath a double peace. First, a peace in the promises in this very Condition, and what you have in Bonds and Bills, you account as good as money in your Pockets. Secondly, he has it in the seed, *Light is sown for the righteous, and gladnesse for the upright in heart,* Psal. 97. 11. Grace is the seed of Peace, which Christ has soon in the furrows of the Soul, and therefore peace shall Spring out of the furrows of the Soul; indeed this seed springs up sooner in some, then in others, yet every Saint shall have a reaping time sooner or later, Psal. 126. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him:* If he stayes long for the fruit, he shall have a greater crop at last, if he reaps not now, he shall be sure to reap hereafter;

hereafter; Pſal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* Secondly, by this peace which is the peace of a Child of God, its a peace at Death; Grace will miniſter to us then, and that miniſtration ſhall be in peace: The Sinners peace leaves him when he comes to the Grave; though in Life it fills him, yet in Death it leaves him. A Believer has a two fold ſpring of Peace, the firſt is from above him, the other is from within him: That ſpring that runs with peace above him, is from the bloud of Chriſt, ſprinkled on his Conſcience; The other that is from within him, is from the ſincerity of his heart, in the wayes of obedience. My Brethren, when we lye on our Death beds, and can reflect on our ſincerity in all Gods wayes, this will be peace at laſt, ſo it was in *Hezekiah*, Iſaiah 38. 3. *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy ſight.* There's nothing makes a Death bed ſo hard, and ſo uneaſie, as a life ſpent in the ſervice of ſin and luſt; and nothing makes a Death bed ſo pleaſant, as a life ſpent in the ſervice of Chriſt. Grace will bring forth Peace, if not in this life, yet; Thirdly, it will to be ſure after Death; if Time brings not this fruit to ripeneſſe, yet Eternity ſhall; Grace in Time, will be Glory in Eternity; Holineſſe now, will be Happineſs then; whatever it is a man ſows in this world, that he reaps in the next world: *Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reape: He that ſoweth to the fleſh, ſhall of the fleſh reape corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reape life everlaſting*, Gal. 6. 7, 8. When

Sin ſhall end in ſorrow and miſery, *Grace* ſhall end in peace, in joy, in glory; *well done thou good and faithfull Servant, enter into the joy of thy Maſter*, Mat. 25.21. Whoever ſhares in the grace of Chriſt in this world, ſhall be ſure to ſhare with the joy of Chriſt in the next world, and that joy is joy unſpeakable, and full of glory. I will wynde up all in a threefold Application, by way of Exhortation to three ſorts of perſons.

First, To ſuch as have this Grace and Peace.

Secondly, To ſuch as have this Grace and no Peace.

Thirdly, To ſuch as have neither Grace nor Peace.

First, To ſuch as have both Grace and Peace; I'le ſpeak to them in two or three things. First, Admire thankfully the Father and the Son, the Fathers Grace, and the Sons Love, for both had a hand in this, therefore bleſſe both the Father for willing it to us, and the Son for working it in us: Grace and Peace are the fruits of Gods Eternal Election, for this bleſſing the Father gives but the Application of it, to us is the fruit of Chriſts Redemption and Interceſſion: How can you think of Hell and damnation, and ſee your ſelf freed from it? And how can you think of the dreadfull fury and vengeance of God, your ſelf not under it? How can you look on your ſtate changed, your hearts renued, grace ratified and reconciled, and your Conſcience quietted? How can you think of theſe things, but muſt admire the love of the Father in giving this to you, and the love of the Son in purchaſing this for you? All the grace and mercy that is given to us, is by Chriſt purchaſed for us: Grace and Peace are the fruits of the redeeming

deeming blood of Christ purchased.

Secondly, Do not envy the conditions or possessions of the men of the world; they have Riches and Honours, Profits and Pleasures, but they neither have Grace nor Peace, therefore do not envy their happinesse. There is a story of a *Romane* that was condemned by the Court Martial to dye for breaking his rank to steal a bunch a grapes; and as he was going to his Execution, his fellow Souldiers laughed at him, and others envyed at him, that he should have grapes and they none: Now, (sayes he) do not envy me for my bunch of grapes, for you would be loath to have them at the rate I must pay for them. (My Brethren) You that are the Children of grace and peace, dont envy at the men of the world, at their Riches, their Comforts, their Pleasures, for I am sure you would be loath to have them at the price they pay for them, for the end of these things are Death.

Thirdly, Don't complain of the worst condition that the providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As *God* your *Father* brought you into a state of grace and peace, and thereby secured his love to your souls in Christ, can you complain of hard things? So let the joy of the Lord be your strength; *Rejoyce in the Lord alwayes, and again I say rejoyce*, Phil. 4. 4.

The second Use is to such as have neither Grace nor Peace: May I not say, I speak to many such? I would I might not; Are not there many that are without Grace, and therefore must needs be with-

out

out Peace? They may have the worlds Peace, but they have none of this Peace; let me beg of you to get out of this graceleſſe condition; if you love your Souls don't live one day, nor one hour, nor one moment longer in a graceleſſe ſtate. Oh that you would believe the words of a dying man, for ſo I am to you, and ſuch words uſe to be remembred. Oh remember this as a teſtimony I leave with you, that the love of *Sin*, and lack of *Grace* will run and deſtroy every Soul at laſt: But you will ſay, *How ſhall I get a ſhare in this Grace and Peace?*

I Anſwer, Firſt, Break off all your falſe peace, you can never have true peace with God, when we content our ſelves with falſe peace; you will never ſeek that peace which Chriſt has purchaſed for you, while you content your ſelves with that curſed peace which the Old Man has wrought in you: Oh therefore break off all falſe peace, which is not the fruit of grace.

Secondly, Labour to ſee and be convinced of the miſerable, and of the naked condition your Souls be in for want of the righteouſneſſe of Chriſt for a covering, without this Soul thou art miſerable, wretched, poor and naked; be convinced alſo what a miſerable thing it is to have *God* our Enemy; *God* is the Sinners Enemy; its a fearfull thing to fall into the hands of the living God: Oh be convinced of thy nakedneſſe, without Chriſts righteouſneſſe, and thy emptineſſe without his fullneſſe.

Thirdly, Labour to go out of your ſelves to Chriſt, for grace and peace, ſurely in the Lord ſhall one ſay, I have righteouſneſſe and ſtrength, I there its to be found. Labour for a thirſty frame of Soul, for the promiſes

promiſes run farr to ſuch, *that he will fill the hungry with good things.* Go to Chriſt ſoul, begg, pray, never leave God till he hath given thee an intereſt in Chriſt, *for none can come to me except the father draw him*; there is no pardon for the leaſt ſin out of Chriſt, but there is a pardon for the greateſt ſin in Chriſt, one ſin will damn the ſoul out of Chriſt, but no ſin can hurt the ſoul in Chriſt. Oh go to Chriſt ſoul, never give reſt to thy eyes, nor ſlumber to thy lidds, till thou haſt made peace with God in the bloud of Chriſt, one ſting of the fiery Serpent was mortal, without looking upon the brazen Serpent. So one ſin will damn a ſoul out of Chriſt, but no ſin can damn a ſoul in Chriſt.

Thirdly, To ſuch as have grace, but no ſenſe of peace, this is the counſell I would leave with all ſuch, Be much in the exerciſe of grace, frame much, believe much, uſe grace much, for the exerciſe and improving of grace will produce peace: There are ten duties which are to be the ſphere of grace in activity, and in performing of them, we ſhall have peace; Firſt, make Religion your buſineſſe, the main deſign of your lives, be Chriſtians to purpoſe, be not only Chriſtians by the bye, but *let your converſations be as becometh the Goſpel of Chriſt, Phil.* 1. 27.

Secondly, Put forth renewed Acts of Faith on Chriſt every day, and remember its as much your duty to believe in Chriſt to day, as if you had never believed before. Oh live by Faith every day, and this will bring peace to you.

Thirdly, Maintain a conſtant communion with God daily, this communion with God is mans chief good; the happineſſe of a Child is in communion with

with his Father, and the happineſſe of a Wife is in communion with her Husband, and this is the happineſſe of a Believers ſoul, communion with God the Father, through Chriſt our Head and Husband: The ſeed of peace, its true, it is ſown in the Soul in Union, but then it takes root downward, and brings forth fruit upward: Spiritual peace will never be obtained, if communion with *God* be not maintained; that gives comfort in the midſt of all ſorrows, and ſatisfies all doubts, and recompences all wants. Lo this is the fruit of communion with *God*.

Fourthly, Be good at all times, but of all be beſt in bad times; many Chriſtians loſe their peace, by remitting of their grace, and let looſe their reines of Religion, to avoid the cenſures of a crooked generation. A Chriſtians zeal ſhould be like the Winter fire, that burns the hotteſt when the Aire is cooleſt; or like the Lilly, that looketh beautifull though among Thorns, ſo ſhould a Child of God though among Sinners.

Fifthly, In all conditions, chuſe Suffering rather then Sinning; If ever you would have Peace, chuſe Suffering rather then Sinning; he that values Peace with God, or Peace with Conſcience, he muſt make this his choyce: thus *Daniel* rather choſed to be caſt to Lions, then to loſe the Peace of his Conſcience; the three Children choſe rather to burn in the Furnace, then to bow to the Image: One ſaid, *He would rather go to Hell free from ſin, then to live in Heaven with guilt on his Conſcience.* (My Brethren) let me a little inlarge, becauſe ſuffering may overtake us, for Perſecution is the genius of the Goſpel, therefore let me leave four ſhort Rules with you concerning ſufferings.

See

See that your Cauſe be good, your Call be clear your Spirit meek, and your End right. Suffering cannot bring out peace without either of them, but with them all our ſufferings ſhall be peace.

Firſt, Let your cauſe be good, its not the bloud, but the Cauſe that makes a Martyr; its not for every cauſe a Chriſtian ſhould engage to ſuffer: every cauſe will no more bear ſuffering, then every little ſtream will bear a ſhip; nor will Chriſt let go ſweetneſſe to every ſuffering, 1 Pet. 4. 15. *Let none of you ſuffer as a Murderer, or as a Thief, or as an Evil doer, or as a buſie-body in other mens matters.* To ſuffer this is neither Chriſtian-like, nor comfortable. Some ſuffer rather as Malefactors, then as Chriſts Martyrs.

Secondly, Let your call be clear; its not amiſſe to have a good cauſe without a call: Some may ſuffer for the cauſe of God, and yet ſin in ſuffering, for want of a call. Chriſt calls not all to ſuffer: to ſome it is given, to others it is not. If thy call be clear, thy peace will be ſweet, though thy ſufferings be never ſo great. But you will ſay, How ſhall I know when I am called to ſuffer?

I Anſwer Firſt, when Truth ſuffers by our ſilence, then are we called to ſuffer.

Secondly, when our lives will be the denyal of Chriſt, then are we called to deny our lives for Chriſt.

Thirdly, when ſin and ſuffering ſurrounds us that we cannot get out, but we muſt either run through ſin or ſufferings, then I may ſafely conclude that Chriſt calleth me to ſuffer, and in this cauſe we may expect the peace and ſweetneſs of his preſence.

Thirdly, the third Direction for ſuffering is this: our Spirit muſt be meek, ſo was Chriſt, he went as a Lamb to the ſlaughter.

Its possible a man may be right in his cause, and yet sinfull in his carriage; and if so, no wonder if Christ be not sweet to us. To be fierce, and raging, and reviling in suffering, its not becomming humanity, and therefore much less like Christianity. A Christian should be like Christ, Acts 5. 41. *And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name.* It becomes those that are found in the Spirit, to give blessing for cursing; the more of Christs spirit is in us in our sufferings, the more comfort and joy we shall receive from our sufferings.

Fourthly, See that your end in suffering be right, if it be self, or singular, or schism, then Christ cannot be sweet to thee. Some have died that their ends live. *Socrates* died in the defence of the truth, and to prove that there is but one God, but whether he died for honour, applause, or for Gods sake, I think it is no hard thing to determin. But let thy cause be good, thy Call clear, thy Spirit meek, and thy end right, and then you shall have peace in all your sufferings, that is the 5th thing. Choose suffering rather then sinning.

Sixthly, If you would have peace, be much in studying of the Scriptures: for as God is the God of peace, and Christ is the Prince of peace, so the Gospel is the Gospel of peace, which God hath given thee to lead thee into the wayes of peace. *Great peace have they that love thy lawes.*

Seventhly, Take heed of Apostacy, either in doctrin or principles. Though a beleever is freed from Apostacy in the state of grace, yet he is not freed from Apostacy in the degrees of grace. He may fall sinfully,

fully, though he cannot fall finally. *Demas* fell by one, St. *Peter* by the other. Pray with *David*, Psalm 17. 5. *Hold up my goings in thy path, that my footsteps slip not.*

Eightly, Make the word of God your rule in all things, be sure you have a Scripture warrant for all your practises. But especially keep close to Scripture in matters of Gods worship.

There are endlesse discourses about the Mode of *Gods* Worship; I have no disputing time. It is good in difficult cases, allwayes to take the surest side, (for instance) if I follow the Traditions of man, for the worship of *God*, I may sin, but if I keep close to the directions of *God* in the Scripture, I am sure I cannot sin, for this is the sure word of Prophecy, to which you do well to take heed, therefore in such a doubtfull case, *Gods* will is, that we take the surest side; go to the Law and to the Testament; Labour to be fruitfull and grounded Christians.

Ninthly, Keep up the power of godlinesse, do not let Religion down into a lifeless formality: *The righteous shall flourish like a Palm tree: He shall grow like a Cedar in Lebanon, those that be planted in the house of the Lord, shall flourish in the Courts of our God, Psal.* 92. 12, 13. My Brethren, it is as much a duty in them that have grace, to improve it, as for them that haue no grace, for to get it. If you sit under the daily means, the daily waterings of *God*, and do not grow; do you think this will be peace in the latter end, surely no (my Brethren) your fruitfullnes under the Gospel is of very great concernment. It is unfruitfullnes that makes *God* lay his *Vineyard waste.* Its unfruitfullnes that procures the forwarding your accompt in the day of grace.

Tenthly,

Tenthly, obſerve that excellent rule of the Apoſtle in *Phil* 4. 8. *Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things.* And now, my Brethren, I commend you to *God*, and to the *Word of God*, that is infinitely able to make you wiſe to ſalvation, with this Benediction, which I ſhall make my Valediction, *Grace be unto you, and peace from God our Father, and from our Lord Jeſus Chriſt.*

FINIS.

ADVERTISEMENT.

The Good People, among whom the Name of this Excellent man is deſervedly precious, may take notice, that his laſt Sermon upon the five a Clock Lecture at Sepulchres, *will ſuddainly be Publiſhed for their Uſe: Who hold the words of Gods Patience in the Hour of Temptation, that is come upon the whole Earth.*

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